THE LAST LAP

186 A note of bitterness crept into the Hunza voices. Whereas
324 Hunza permits the Nagirkuts to cross the river and help
● 798 themselves free to Hunza stones, the Nagir people levy a tax
563 on all stones taken from their side. So our folk averred; but
578 very probably we should hear the tale reversed if we spoke to Nagir millers on the subject. For the Burusho of Hunza and Nagir, though they speak the same language, are of different race and mentality, and understand each other as little as the Saxon and the so-called Celt, and the rivalry of centuries divides them. At one point they both professed the Shiah faith, but since the Hunzukuts some four or five generations ago adopted the Ismaili (or "Maulai") heresy religious differences have added to their ever-wakeful mutual hostility.

000 Quitting these contentious subjects, we essayed some photographs by the water's edge and turned sharp to mount a side-gorge and reach the level of the cliff road above, by the steepest thing calling itself a path you ever saw. The new Minapin ponies were happily sturdier than the rocking-horses, and managed to climb almost vertically for 600 feet or so. A
342 brisk torrent, which is most of the time a waterfall, pours
361 down the gorge[1] the sides of which are lined with trees and grass, and the track runs right through a most picturesque little village called Tishót. The stone houses are almost indistinguishable from the rocks against which they are built, one here, one 20 feet above, just wherever they can be got to stick.

000 The ponies took the four-foot steps from boulder to boulder as if they had been taught circus riding up and down the Great Pyramid. I never professed to be a horsewoman, and I don't know the orthodox way of staying in the saddle when my pony's back is perpendicular, so I shamelessly wound my right hand in his flowing mane, pressed the stirrups back, and lurched triumphantly to the top. When we emerged on to the fan above we felt so virtuous after the climb that we halted to drink tea, though we had only done four miles and had not really deserved it. Our usual routine on these slow marches was to divide the day's ride into three: have thermos tea at one-third and lunch at two-thirds the distance, and thus let Shafi get well ahead to be preparing the evening meal.

[1] [of the Hunza River -- Analyst]

3: Lorimer L-3 (1920-4; 1934-5) 1935 AV7 Burusho AV7

Sports.

Sports are represented by Polo for men who own or can borrow horses, and children's games. The women at certain seasons amuse themselves with games of ball and swinging. 526

Religion.

By religion the Burusko of Hunza are Muhammadans of the Isma'ili or, as they term it, Maulāi sect, to which, however, they were converted from Shia-ism only three generations ago. 779

With the Maulais, restrictions, formalities and ritual are reduced to a minimum. The masjids of the former Shia days have been abandoned, and have been replaced in recent years by "jamā'atkhānas". There are no mullahs of the ordinary type. Instead there are khalifa (pl. khalifātiṇ; xali·fa, xali·fa·tiṇ), who are more servants of the public — being called in chiefly to perform the necessary ritual at marriages and funerals — than its spiritual leaders or teachers. Spiritual authority rests with the Pīr, in this case 'Abdul Ma'ni, son of the late Shahzada Lais of Chitral. He himself now lives in Zēbāk. He replaced the honoured Pir Jalāli Shah, latterly resident in Ishkoman, who died in February 1931. Two of the latter's daughters were taken in succession as his principal wife by the present Tham of Hunza, which affords an indication of the Pir's status in the country. 795 793

Religious observances and prescriptions do not play any very evident part in the life of the Burusho of Hunza, but this does not appear to have any prejudicial effect on their character or conduct. They seem to have firmly planted in them the root of morality and the social and domestic virtues. The Maulais pay tribute to the Agha Khan, the head of the sect. The Burusho of Nagir are Shiahs (pl. Shiātiṇ; ši.a·tiṇ), a more rigorous and formal school, but they do not indulge in a fanatical interpretation of the duties and implications of religion. They mildly contemn the "mog[illegible]" (Maulais) as misguided heretics and imperfect Muslims. 788 795 798

Social and Administrative Organisation.

The life of the people is based on the family, and then on the village or community groups which live within definite geographical 621

643 771 798 [127] Here I will quote from *The Autobiography of Sir Mohomed Nazim Khan,* K.C.I.E. (Mir of Hunza from 1892-1938 and grandfather of the present Mir):

"The people of Hunza were originally idolators and they became Shias when intermarriage with the ruling family of Baltistan was arranged and later, when my great grandfather Shah Salam Khan was on the throne, most of the country became Maulai. In Ganesh and Hinni, there are still a few Shias and two Sunnis. When I became Mir I declared to the people that they could adopt what religion they would, which annoyed my advisers who said that a country with many religions was bound to fall. I said that religion had nothing to do with ruling and have proved myself right in that there has been no religious strife in the country since that time."

788 Maybe the Hunzan farmer mumbles his prayers while he is working, but he seemingly doesn't appear to stop from his efforts on behalf of his farm.

000 From my actual experiences in seeing and viewing religions throughout the world, I am of the opinion that, where religion demands too much of a man's time, his industry suffers and this affects his standard of living. It is a possibility that pious, religious people throughout the world will take exception to this but, nevertheless, I am stating this as my own opinion, based on my findings and observations, and that's all it is. If anyone wants to debate the point with me, I'd be happy to provide the time and the opportunity.

The Hunzans are not fanatics and therefore they can devote more time to their labors than those who spend their time praying and resting, because of religious holidays and observances.

852 304 Being Mohammedans, circumcision is practiced on all male children. Normally this operation is performed

1: Leitner L-3 (1866-93) 1893? AV3 Dard
Burusho AV 7

APPENDIX IV.

THE RACES AND LANGUAGES OF THE HINDU-KUSH.

By Dr. G. W. Leitner.

The accompanying illustration was autotyped some years ago from a photograph taken in 1881, and is now published for the first time. Following the numbers on each figure represented we come first to No. 1, the tall Khudayár, the son of an Akhun or Shiah priest of Nagyr, a country ruled by the old and wise Tham or Raja Zafar Ali Khan, whose two sons, Alidád Khan in 1866, and Habib ulla Khan in 1886, instructed me in the Khajuná language, which is spoken alike in gentle but brave Nagyr and in its hereditary rival country, the impious and savage Hunza "Hun-land," represented by figure 6, Matavalli, the ex-kidnapper whom I took to England, trained to some Muhammadan piety, and sent to Kerbalá a year ago. No. 2 was an excellent man, an Uzbek visitor from Koláb, one Najmuddin, a poet and theologian, who gave me an account of his country. Nos. 3 and 4 are pilgrims from Nagyr to the distant Shiah shrine in Syria of the martyrdom of Husain at Kerbelá; No. 5 is a Chitráli soldier, whilst No. 7 is a distinguished Arabic Scholar from Gabriál, from whom much of my information was derived regarding a peaceful and learned home, now, alas! threatened by European approach, which my travels in 1866 and 1872, and my sympathetic intercourse with the tribes of the Hindu Kush, have unfortunately facilitated. The Jalkóti, Dareyli, and others, who are referred to in the course of the present narrative, will either figure on other illustrations or must be "taken as read." No. 8 is the Sunni Moulvi Habíbulla, a Tájik of Bukhara and a *Hakím* (physician). No. 9 is my old retainer, Ghulám Muhammad, a Shiah of Gilgit, a Shîn Dard (highest caste), who was prevented by me from cutting down his mother, which he was attempting to do in order "to save her the pain of parting from him." 10. Ibrahim Khan, a Shiah, Rôno (highest official caste) of *Nagyr*, pilgrim to Kerbelá. 11. Sultan Ali Yashkun (2nd Shîn caste) Shiah, of Nagyr, pilgrim to Kerbelá. The word "Yashkun" is, perhaps, connected with "Yuechi."

The languages spoken by these men are: Khajuná by the Hunza-Nagyr men; Arnyiá by the Chitráli; Turki by the Uzbek from Koláb; Shiná by the Gilgiti; Pakhtu and Shuthun, a dialect of Shiná, by the Gabriáli. The people of *Hunza* are dreaded robbers and kidnappers; they, together with the people of Nagyr, speak a language, Khajuná, which philologists have not yet been able to classify, but which I believe to be a remnant of a pre-historic language. They are great wine-drinkers and most licentious. They are nominally Muláis, a heresy within the Shiah schism from the orthodox Sunni Muhammadan faith, but they really only worship their Chief or Raja, commonly called "Thàm." The present ruler's name is Mohammad Khan. They are at constant feud with the people of *Nagyr*, who have some civilization, and are *now* devoted Shiahs (whence the number of pilgrims, four, from one village). They are generally fair, and taller than the people of Hunza, who are described as dark skeletons. The Nagyris have fine embroideries, and are said to be accomplished musicians. Their forts confront those of Hunza on the other side of the same river. The people of *Badakhshán* used to deal largely in kidnapped slaves. A refugee, Shahzada Hasan, from the former royal line (which claims descent from Alexander the Great), who has been turned out by the Afghan faction, was then at Gilgit with a number of retainers on fine Badakhshi horses, awaiting the fortunes of war, or, perhaps, the support of the British. He was a younger brother of Jehandár Shah, who used to infest the Koláb road, after being turned out by a relative, Mahmûd Shah, with the help of the Amir of Kabul. *Koláb* is about eleven marches from *Faizabád*, the capital of Badakhshán. The Chitrá[illegible] from Shogòt, the residence of Adam Khor (man-eater), brother of Aman-ul-Mulk, of Chitrál, who used to sell his Shiah subjects regularly into slavery and to kidnap Bashgeli Kafirs. The man from *Gabriál* was attracted to Lahore by the fame of the Oriental College, Lahore, as were also several others in this group; and there can be no doubt that this institution may still serve as a nucleus for sending pioneers of our civilization throughout Central Asia. Gabriál is a town in Kandiá, or Kiliá, which is a secluded Dard country, keeping itself aloof from tribal wars. *Gilgit* and its representative have been described in my "Dardistan," to which refer, published in parts between 1866 and 1877.

1 [Cf. catego[illegible] -- Analyst]

~~Bibliography~~ Biddulph G-3 (1873-1878) 1880 ~~AUI-Afghanistan AUI~~
4 AV3 Dard AV3
Burusho AV7

D
B.
798

Wherever Soonnees and Shiahs are found living together, they seem to practise a mutual tolerance rare in other purely Mahommedan communities. Intermarriage between the sects is so common as not to excite remark.

D
795
B
795

The whole of the people of Hunza, Ponyal, Zebak, Shighnan, Roshan, Munjan, Kolab, and Darwaz, more than half the people of Sirikol, Wakhan, Yassin, and the greater number of the inhabitants of the Ludkho Valley in Chitral, belong to the Maulai sect. A few Maulais are said to exist in Khokand, Karategin, and Badakhshan, among the poorest of the people, and in one district near Balkh, they are known as the disciples of Syud Jaffer Khan. Some are also to be found in Afghanistan, where they are known as Muftadis. A few may possibly exist in Bokhara and Khorasan, but in a fanatical country they would probably pass themselves off as Shiahs.

The head of this sect is Agha Khan, the acknowledged spiritual chief of the Khojas of India and Persia, a gentleman of Khorasan, who came to India in 1840 for political reasons, and who has resided in Bombay ever since.

The countries inhabited by the Maulais are roughly divided among a number of Pirs, who are treated by their disciples with extraordinary respect, but residence does not give the Pir authority over the whole of any special district. The office is hereditary, and Maulai families transfer their spiritual obedience from father to son, regardless of changes of residence. For instance, Shah Abdul Rahim of Zebak, who is honoured and respected as being next in rank to Agha Khan himself, has disciples in Sirikol, Kunjoot, Zebak, Yassin, and Badakhshan, but other Pirs also have disciples in those places. The respect paid to the Pirs by their disciples is unbounded; nothing is refused them. If they ask for a son or a daughter of any house, no refusal is dreamt of. One of them once said to me, "If I ordered a father to kill his own son, he dare not refuse." Whenever they move about, they are attended by a large number of followers, who are fed and maintained out of their superfluities, and they live entirely on the offerings of their disciples. Presents of horses, cattle, clothes, fruit, wheat, &c., are continually being made them, and the best of everything a Maulai possesses is given to his Pir. A portion of these offerings is converted into coin and sent yearly to Agha Khan, and agents travel yearly from these remote parts to Bombay solely for the purpose of conveying these contributions to him.

~~23~~ Biddulph G-3 (1873-1878) 1880 ~~All Afghanistan All~~
4 AV3 Dard AV3
Burushi AV7
Balti AV2

D 795 539 Bo 795 539

Others go their own way
But I am faithful to you,
Sahib-i-zeman.

I, Suleem, the distracted in mind,
Have seized the skirts of your bounty,
Sahib-i-zeman.

D Bo 795 [262]

Wine is drunk by the Maulais without concealment, and they do not strictly abstain from eating the flesh of animals not killed in the orthodox manner. Being absolved from the constraints of prayer and fasting, the practical religion of the uneducated consists of little more than obeying the commands of their Caliphas and Pirs, and making offerings freely through them to their spiritual chief. They are by no means intolerant, and, where permitted, live on good terms with Soonnees and Shiahs, with whom they intermarry without restraint. The only cases I have known of ill-feeling between the sects have been caused in the first instance by Soonnees from other places. From Shiahs they seldom meet with hostility, owing probably to the respect they show to Ali; though they do not celebrate the martyrdom of Hassan and Hoossain.

D Bo [798]

D 795 764 Bo 795 764

On the death of a Maulai the choicest articles of his portable property are set aside for the Imam-i-zeman. No food is cooked in the house, for from three to eight days, according to the rank of the deceased, and the family subsist on food cooked elsewhere. Food is also placed on trees and exposed places for birds to eat. On the evening of the appointed day a Calipha comes to the house, and food is cooked and offered to him. He eats a mouthful and places a piece of bread in the mouth of the dead man's heir, after which the rest of the family partake. The lamp is then lighted (from which the ceremony is called "Chiragh roshan"), and a six-stringed guitar called "gherba" being produced, singing is kept up for the whole night.

D Bo 795

I have sometimes shown the portrait of Agha Khan in Yule's Marco Palo to Maulais. They pass their fingers lightly over it and then touch their eyes and lips.

Bi 795 173

The Noor Buksh sect, which has been before referred to, is peculiar to Baltistan, where it numbers over twenty thousands followers, most of whom are to be found in Shigar and Khapolor. It is apparently an attempt to form a *vid media* between Shiah and Soonnee doctrines. Mahommedanism is said to have been first introduced into Baltistan according to Soonnee tenets by Syud Ali Hamadani. Later, a certain